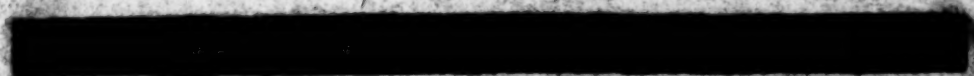


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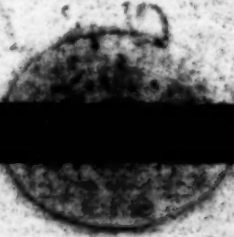
The Bishop of CHICHESTER

S E R M O N

PREACHED BEFORE

The House of LORDS,

JANUARY the 30th, 1727



Die Jovis, 31^o Januarij, 1722.

ORdered by the Lords Spiritual and Temporal in Parliament Assembled, That the Thanks of this House be, and are hereby, given to the Lord Bishop of CHICHESTER, for the Sermon by him Preach'd before this House Yesterday, in the *Abbey-Church, Westminster*; And he is hereby desired to cause the same to be forthwith Printed and Published.

W. COWPER,

Cler' Parliamentor'.



A 7.
S E R M O N

PREACHED before the
LORDS *Spiritual* and *Temporal*,
IN THE
ABBEY-CHURCH
AT
WESTMINSTER
JANUARY *the 30th*, 1722.

Being the Anniversary of the Martyr-
dom of King CHARLES I.

Manningham

By the Right Reverend Father in GOD,
THOMAS Lord Bishop of *Chichester*.

Shubock

L O N D O N :

Printed for J. STAGG, in *Westminster-Hall*.
M D C C X X I I .

SERMON

Preached before the
Lords Spiritual and Temporal
in the
ABBEY-CHURCH

WESTMINSTER
JANUARY 1722.
Printed by Authority of the Stationers
Company.



By the Right Reverend Father in God,
Thomas Lord Bishop of Exeter.

LONDON:
Printed for J. Stansfeld, in Pall-mall.
MDCCLXXII.

PROV. XXIV. 21.

My Son, Fear thou the LORD and the KING, and meddle not with them that are given to change.



THIS Book of *Proverbs* is allowed by all to contain many excellent Sentences and wise Instructions, which, if carefully attended to, and rightly apply'd, would be of great Use to us in the Conduct of our Lives, and would tend very much to promote our Happiness in this World, as well as in the next. The Author of this Book was that great King of *Israel* whose Wisdom was so admired among the Nations of the *East*, that Princes came from remote Countries to see him, and hear the Wisdom that God had put in his Heart.

This is the most Useful, as well as the most Antient Book of *Morality* that is now extant, and, in all Probability, that was ever writ; it being compos'd long before those *Philosophers* of *Greece* lived, whose *Moral Writings* have been so much esteem'd in all Ages ever since. And 'tis not at all improbable, that those *Philosophers* drew several of their wise Instructions from this sacred Fountain of Piety and Prudence.

The

The Sayings or Sentences that are here delivered, are partly *Religious*, and partly *Prudent* and *Political*; of which Sort are the Words of my Text, *My Son, fear thou the Lord and the King, and meddle not with them that are given to change.* Where the Advice given is both *Religious* and *Prudent*. Here we have a Command or Injunction, and a Caution or Prohibition, directing us to avoid those Things that are inconsistent with our obeying the Command. The Injunction is, *Fear thou the Lord and the King*; and the Caution, *Meddle not with them that are given to change.* I shall consider these apart, and in speaking to the latter Branch of my Text, I shall have an Opportunity to take Notice of the melancholy Occasion of our Meeting here this Day.

First, then, We are enjoyn'd to pay those Duties we owe to God, and those we owe to the *King* or *Governors* under whom we live: For when we are bid to *Fear the Lord and the King*, we must not suppose they are both *equally* Objects of our Fear; For there must always be an essential Difference betwixt the Homage and Worship we pay to God, and that Respect and Obedience we pay to the *King* or *Governors* who protect us: But these Duties being mentioned together, not only in my Text, but also by the Apostle *St. Peter*, 1 Epistle ii. 17. where we are told, We should *fear God and honour the King*, we should consider ourselves enjoined to live and walk by the Rules of *Religion*, as the best, if not the only Means to engage us to obey the *King*. For a firm Belief of the Being of a God and his *Providence*, are so necessary to secure the Performance

mance of all *Social Duties*, that no Man ever was, or ever can be a *good Subject* or a *true Friend*, who is not influenced by those Principles which naturally result from such a Belief.

There are so many Ways by which a Man may be injurious to his *Prince* and *Fellow-Subjects*, and yet escape Punishment from human Laws, that there can be no Dependance on the Fidelity of a Person, that is not tied by the Obligations of *Religion* to keep his *Allegiance* and his *Friendship* firm and immoveable; for if a Man does not believe, that God is the *Supreme Governor* of the World, and that he knows the Purposes of the *Heart*, and will avenge the most *secret Breaches* of *solemn Oaths* and *Promises*, he will be often tempted to form Schemes of *Rebellion*, and hope by his Dexterity and Cunning to escape undiscovered, or by subtle *Distinctions* to elude the Force of the Laws.

The same, indeed, may be said of all *Social* and *Relative Duties*. Neither *Parents* nor *Friends*, *Husbands* nor *Wives*, *Masters* nor *Servants*, can be secure of having what is due to them in their several Stations and Relations, if those they have to deal with, are not influenced by the Principles of *Piety* and *Virtue*; Wherefore *St. Paul*, speaking of the Duty we owe to the supreme Governors, tells us, *We must needs be subject, not only for Wrath, but also for Conscience-sake*; that is, Not only from Fear of that Punishment which Men can inflict, but from Fear of that which God can lay upon us, who sees not as Man sees, nor judges as Man judges; but who can and will reward or punish us according to our just Demerits. To the same Purpose *St. Peter* tells us,

us, *We should submit ourselves to every Ordinance of Man for the Lord's sake; that is, We should live in Obedience to the Laws and Constitution of our Country, out of Regard to the Supreme Governor of the World, who requires us to be true and faithful to his Visegerents, being appointed by Him to keep the World in good Order by the Punishment of Evil Doers, and by the Encouragement of them that do well; for the Powers that be, are ordained of God.*

The Antient Lawgivers amongst the *Heathens*, were so sensible of the Necessity of the People's Believing that their Laws came from the *Gods*, and that the Violation of them would be punished by *them*, as an Affront against *their own Authority*, as well as the *Authority of Human Lawgivers*, that they persuaded the People they had Communication with their *Gods*, and had Directions from them in the Compiling those Systems of *Laws and Government* which they delivered to the People. This gave 'em the greater Authority and Influence over their Subjects, seeing they had, in their Opinion, the Stamp of *Divine Authority*, and consequently, the Sanction of such *Rewards and Punishments* which they fancied their *Gods* could bestow and inflict, in a Manner far exceeding what *Human Power* can do, as well as more certain and unavoidable. Indeed, the very *Atheists* have all along bore their Testimony to this Truth, That *Religion* tended to promote the *Peace and Welfare of Human Society*; seeing both the *Antient and Modern Atheists* have said, That *Religion* was the *Contrivance of Politicians* to keep the *World in Awe*: Which Assertion (how false so-ever 'tis in it self) seems to allow, that it was evident, by the Experience of all Ages, that

that neither *Peace* nor good *Order* could be preserv'd in the World, if *Religion* was totally laid aside as a Thing that had no Foundation either in *Nature* or *Reason*: For if all Men were left at their Liberty to follow the Dictates of their unruly Passions, without any Restraint from the Powers that are *invisible*; *Mankind* would be in a Condition so much worse than that of *Brutes*, as they excel them in *Cunning*, *Invention* and *Opportunity* to do each other *Mischief*; so that if *Government* and good *Order* are necessary to secure the *Welfare* of *human Society* (as it seems to be confessed by all to be) those Men, certainly, ought to be look'd upon as the *greatest Enemies* to their Fellow Creatures who endeavour to propagate such Principles as will render all *Government* useless and insignificant. And, on the other side, it necessarily follows, That those Persons are the *truest Friends* to *Mankind*, who advise and persuade Men to have always the *Fear of God* before their Eyes, to live in a constant *Sense* and *Dependance* upon *Providence*, and to remember, That the World is govern'd by an infinitely Wise and Good Being, who, in due Time, will render to every Man according to his Works.

Thus you see, how every *religious* and good Man must be dispos'd to fear and honour the King, as a necessary Consequence or Effect of that Duty which he owes to God and his Country: It has, indeed, of Old, been allow'd to be a Part of the Description of a good Man, that he was one, *Qui consulta Patrum, qui Leges Juraque servat*: For such a Person will think himself oblig'd in Conscience to live in Obedience to the *Laws* and *Constitution*

of his Country; which, in all Nations, require the Person and Character of the King or Supreme Magistrate to be treated with Respect and Veneration, and, in some measure, as Sacred; seeing he is the Minister of God to his People for their Good. He will neither raise nor encourage false Reports of his Prince to lessen him in the Esteem of his People; neither will he put false Constructions or false Colours on the Actions or Designs of those that are appointed by him for his Assistants in the weighty Affairs of Government; remembering, That God Himself hath commanded us, Not to speak Evil of the Rulers of his People.

'Tis certain, that 'tis not possible for the wisest and best of Men to manage their Affairs with such an Exactness at all Times, as to leave no Room for malevolent Tempers to find Fault: 'Tis a common Saying, That every thing has two Handles; and he that is resolv'd to lay hold on the worst, will never want a Pretence to cavil; for even our best Actions may be so misrepresented, as to be taken in a bad Sense, and turned to our Prejudice; for tho' the Facts may be evidently good, yet the Design or Motive to them, may be said to be evil, by those who will usurp the Prerogative of God Almighty, and judge of the Secret Purposes and Intentions of our Hearts: Nay, were the World govern'd by Angels, they could not secure Themselves and their Actions from the sinister Interpretations of Men of corrupt Minds: If such can prevail with others to give Credit to their Suggestions, the strictest Innocency may be misrepresented.

But

But 'tis very unreasonable, that we should expect *Kings*, and *all* that are in Authority under them, should be *infallible*, and not liable to the *same* Mistakes and Failings, which (if we are *honest*) we may discern in *ourselves*, and are ready enough to espy in *others*. Are they not Men of *like Passions* and *Infirmities* with *us*? and therefore we ought in Justice to make *them* the *same Allowances* we expect to be made to *ourselves*, in all our Actions, and put a candid Interpretation on what they do, and not immediately burst out into *Rage* and *Railing* against them, upon the Account of of every thing we may fancy not to be rightly managed: When, in *Equity*, we should be ready to think, that what we dislike, may proceed from *Mistake*, and want of *right Information*, seeing that *Princes*, and those that act under them, must, on many Occasions, see with *other Mens Eyes*, and hear with *other Mens Ears*; and therefore 'tis possible, after the *greatest Caution*, they may now and then be impos'd upon: This must sometimes be the Case, unless we will will suppose those that are in Authority to be invested with a Power beyond the rest of *Mortals*; and, indeed, above what *human Nature* is capable of; which is a Piece of Complaisance which the *Malecontents* in all Nations are not willing to shew to those that are above them.

It is therefore our Duty to be *peaceable* and *acquiesce*, and not to raise Disturbances amongst the People upon every slight Occasion wherein we may think our *Governors* have been in the Wrong: When they do not manifestly design

the *Ruin* of the *Publick*, nor by a *Series* of *Actions* make it evident, that they intend the *Subversion* of the *Constitution*, they are to be *obeyed*, and treated with *Respect* for the *Sake* of the *Common Good*, and the *Publick Peace* of the *Nation*; Nay, oftentimes, when their *Designs* to *indifferent Persons* may, at first, seem to be of *doubtful Consequence* or *unwarrantable*, 'tis our *Duty* to wait for a *second* and *better Information*; for in several *Cases* 'tis *prudent*, nay, *necessary*, for them to conceal the *secret Motives* to their *Actions* and to the *Designs* they have in *View*; but when the *Event* has laid these open to the *World*, we often find cause to *applaud* those *Counsels* which we were at first ready to *censure* and *condemn*.

Thus, 'tis evident, how *necessary* the *Principles* of *Religion*, and, indeed, all *social Vertues* are to dispose and direct us to do *Justice* to *Kings*, and all that are in *Authority*, by living in *Obedience* to their *Laws*, and treating their *Persons* with *Reverence*. Let the *Constitution* of the *Government* be what it will, 'tis impossible it can subsist long upon any other *Foundation*. We should therefore acknowledge the *Command* or *Injunction* of the *Wise Man* to be founded upon *Reason* and the *true State* of *Mankind*, when he bids us *fear the Lord* and the *King*; which was the first *Point* I propos'd to speak to.

I come, therefore, in the *Second Place*, to consider the *Caution* or *Prohibition* that follows it; which is, *Not to meddle with them that are given to change*. Now, by those given to change, are meant *Men of factious Spirits* and *unsettled Tempers*, that upon

upon every *slight* Occasion are ready to Rebel or raise Disturbances in a Nation; Men that can brook no *Superiors*, but always think themselves better qualified for Government, than those that are in Power, and therefore fancy they are *privileged* to find Fault whenever they please; like the insolent Persons mention'd by the *Psalmist*, who say, *Oar Tongues are our own; We are they that ought to speak; Who is Lord over us?* 'Tis therefore no Wonder, that the Wise Man cautions his Disciples or Pupils to *contract no Friendship*, to have no *secret Intercourse*, nor *intimate Correspondence* with such Men, who must, of consequence, be *always* doing Mischief either to the *Publick* or *Themselves*; for 'tis this sort of Men of whom he speaks in another Place of his Book, *Who cannot sleep except they do Mischief*, Prov. iv. 16. The Reason of this Behaviour is very plain; These Persons are not influenced by any Principles of *Virtue*, or the *Laws of Society*, and having no *steady Rule* to walk by, they are wholly govern'd by their *Passions*, their *Pride* or their *Resentment*, their *Envy* or their *Malice*, according to the *Subject* that happens to come before them, or the *selfish Aims* they have to gratify.

It was this *restless, factious and ambitious Spirit* that brought about the *Calamity* we now mournfully commemorate. It must be own'd, there were *some* Occasions then given for Complaint; there had been some *Excesses* and *Mistakes* in Government, which *factious* and *designing* People laid hold of, and thence took Occasion to put the whole Nation in a *Ferment*; and, by Degrees, to kindle such a *Flame* which burst out into a *Rebellion*,
that

that ended in the Murder of a *Pious Prince*, and the Loss of those very *Liberties* they pretended to contend for; This was all they gain'd by wading thro' a *Sea of Blood* to make the King *Glorious* and the Nation *Happy*, which was the Cant some affected to use in those Days. Had they indeed aimed at *no more* than Redressing the *publick Grievances*, and preventing the *like Excesses* and *Irregularities* for the future, these might have been accomplish'd in a *regular Way*: Nay, indeed, all that were *Real* may truly be said to have been redress'd by the King * before the Sword was drawn by either Side: So that 'tis manifest enough, That those *few* who were in the *Secret*, did not aim at *mending* what was amiss, but a *Change* of the *old Constitution*, or rather a *total Subversion* of the *Government*.

There were, indeed, many *well-meaning* Persons that joined with them at first, who were drawn in, by their specious Pretences and Protestations of Sincerity, to think them *Patriots*, and from the *Misrepresentations* that were made of *publick Affairs*, were induc'd to believe worse of the King and his *Ministers* than they really deserv'd; for there were *Insinuations* of such Designs as never appear'd to have been form'd; or, if they had, could never have been effected, the King by his Concessions having put it out of his Power to do it.

* The Petition of Right; Acts taking away the *Star-Chamber*, and *High Commission Court*; The Act against *Ship-Money*, &c.

'Tis confessed, many of these *misguided People* saw their Error before Things were brought to the fatal *Crisis* ; but it was then out of their Power to prevent it, and tho' they withdrew from them, yet they left them *Strength and Force* sufficient to execute their wicked Designs without their further Concurrence; for tho' many were *unwarily accessory* to those Means that opened the Way to the Murder of their Prince, yet they were but *few*, comparatively, that put it in Execution; That was manag'd by some *ambitious Men* that had long broke loose from all the *Ties of Religion* and of *Laws*, and who were supported by *desperate Soldiers*, that had been accustom'd to embrue their Hands in the Blood of their *Fellow-Subjects*, and were thereby more easily persuaded to spill the Blood of *their Sovereign*. However, there were enow accessory to it, one Way or other, to make it a *National Sin*: For some of *all Parties*, by their *Follies* or their *Faults*, may be said, in some measure, to have contributed to it. We must therefore, as *Christians*, consider it as a *National Judgment*, and a *just Punishment* for *publick Sins* ; and, particularly, for the *Abuse* of those *Mercies* which this Nation enjoy'd above all others: The Men of that Age were *given up to a Spirit of Delusion*, and seem'd to have an Eagerness to *believe a Lye*, rather than the *Truth*, as we are informed by those who wrote the History of those Times.

I will not attempt to enumerate the *Troubles* and *Confusions* that follow'd this *Parricide* ; that wou'd be to tire your Patience with repeating
what

what you have often heard on this Occasion: Providence let them see and feel what ill Carvers they were for themselves, and how the Success they obtain'd, made way for much greater Grievances than those they complain'd of and propos'd to remedy; so that they found out Scorpions to chastise themselves, and were punish'd with their own Inventions. The Wise Man observes in the 1st Chapter of this Book, That God often suffers such Men to be their own Tormentors, because they hated Knowledge, and did not chuse the Fear of the Lord, but disregarded his Counsel, and despised his Reproofs, Therefore, shall they eat the Fruit of their own Ways, and be filled with their own Devices. And in another Place 'tis said, The Backslider in Heart shall be filled with his own Ways.

But one Mischief had like to have been of more fatal Consequence than all the rest, and that was, forcing the Royal Family to seek their Bread in Foreign Lands, and amongst those who were Enemies to the Religion, as well as the Liberties of our Country; when they did, as it were, bid them go serve other Gods, 1 Sam. xx. 19. For those who sheltred them in their Distress, took Occasion from the ill Treatment they had from their Subjects, to prejudice them, not only against those Persons who were the immediate Cause of their Sufferings, but likewise against all Protestants in general, and particularly that Church that was alike persecuted and suffered with them. And tho', after many Convulsions which the Nation underwent, the Royal Family was Restor'd, together with the antient Legal Government of these Kingdoms, yet they still retain'd a secret Partiality

to the *Popish Religion*, which might, in all probability, have ended in the Ruin both of *Church and State*, had not the *Revolution*, under the Glorious King *William*, happily prevented it.

Thus we may observe, That by regarding the *Prohibition* in my *Text*, we shall not only act agreeably to the Rules of *Piety*, but likewise to the Rules of *Prudence* and *good Policy*; which is evident by what happened in the Case before us, as well as in many other Instances mentioned in *Sacred and Profane History*; such discontented ambitious Spirits commonly bringing Mischief on *their own Heads*, as well as on *other Men*: This is intimated in the Verse following my *Text*, where it is said, *For their Calamity shall rise suddenly, and who knoweth the Ruin of them both?* Which would, in all Appearance, be better Translated, *Who knoweth the Ruin that both will bring upon them*; that is, *Who can tell the Punishment which God and the King may inflict?* This Sense of the Words is more agreeable to the Context, as well as warranted by several Versions *. To the same Purpose we find it said in another Place by the same Author, *Curse not the King; no, not in thy Thought, for a Bird of the Air shall carry the Voice, and that which hath Wings shall tell the Matter*, Eccles. x. 20.

* Nam subito veniet contritio eorum, & terminum annorum eorum, quis novit? *Versio Syr.*

Quoniam scelesti cruciabuntur subito, & quis novit species cruciatuum eorum? *Versio Ar.*

Vatibus & Munsteris sic locum reddunt. Quis indicabit ruinam quam ambo (i. e. *Dens & Rex*) inferent?

And here I foresee that some, upon this Occasion, will be ready to say, That we are inconsistent with ourselves, when we condemn the Fact of this Day, and thank God for the late happy *Revolution*; but I don't doubt, but it may be made appear, to any *impartial* Enquirer, That the Cases are *vastly different*, if we consider them either in their *Causes*, or in their *Effects*. I will beg leave to mention only a few Particulars, which may serve as Hints to those who have a Mind to examine further into the Matter.

First then, As to the Cause of the Calamity of this Day, there were (as has been before acknowledged) *some Irregularities and Excesses* in Government, which cannot be justified as *intirely* free from Blame; but then there was a *Remedy demanded and granted* in a *Legal Way*, and *sufficient Security* given to prevent the *like Irregularities* for the future; so that the *Religion and Liberties* of the Nation might have been secur'd without *Violence*, had *those* been the Things (as they ought to have been) which were then aim'd at. But, alas! nothing would satisfy the *Ring-leaders*, but the *Ruin* of the Government, in order to Usurp the whole Power, and inflave the Nation to the Will and Pleasure of a few *Ambitious and Cruel Men*. And tho' the Means, by which these Ends could be brought about, they *well knew* (or might, after a *little Trial*, have *known*) must of Necessity be very grievous to be borne, and very terrible to their Fellow-Subjects, yet they were resolv'd to Sacrifice the *Welfare* of their *Native Country*, and run *all Hazards*, rather than not gratify

gratify their *Ambition* or *Resentment*: I need not tell you, That these Designs ended in the *Destruction* of our *Constitution*, in the *Ruin* of many Families, and occasion'd the spilling of the Blood of many Thousands of their *Fellow Subjects*, as well as that of their *King*.

Let us now, on the other hand, consider the *Causes* and *Effects* of the late Happy *Revolution*. We had a King on the Throne, who, not only by the *Nature* of his Office, but also by his *Coronation-Oath*, and repeated *Promises* both to his *Council* and *Parliament*, at their first Meeting, was obliged to defend both the *Religion* and *Laws* of his Country: And this *Promise*, so solemnly repeated, one would think, should have had a great Influence upon him; besides, he had all the Obligations of *Gratitude* to support the *Establish'd Church*; but having unhappily imbib'd the Errors of *Popery*, all these Ties were of no Strength; he was easily persuaded by those who had the *Guidance* of his *Conscience*, that *Faith was not to be kept with Hereticks* (as they call all that differ from them) and that *no Means* were *unlawful*, which tended to carry on the darling Design of bringing in *Popery* and *Arbitrary Power*. Pursuant to these bad Principles, he immediately broke thro' one of the *best Laws* that was made to secure us from *Popery*, by placing Persons *utterly unqualified* in *Places of Power* and *Trust*: He set *Popish Officers* over the *Army*; he set *Popish Judges* on the *Bench*; a *Jesuit* in the *Privy-Council*; besides other *Papists* of higher Rank in the *weightiest* and *highest Parts* of the Administration.

I will not trouble you to instance in more Particulars, which are still fresh in the Memory of some now living. All of them were *open Insults* upon our *Constitution*, and *plain Declarations*, that he would be confined to no Laws or Rules, but what his *own Will*, and his *Popish Guides*, should prescribe him ; but would trample our *Laws* and *Constitution* under his Feet.

To confirm this Charge, I need only mention one Thing, which indeed includes in it more than all the rest put together, and that was *his claiming a Right* to Exercise a *dispensing Power*, which at once made all our *Laws useless*, and broke down all the *Fences of Religion* and *Civil Property* ; for upon the Exercise of this, all the *Statutes* made for our *Preservation*, became *dead Letters*, and altogether *insignificant*. This I take to be a *total Subversion* of our *Constitution*, and a *Discharge* of his *Subjects* from the *Duty of Allegiance* ; Neither were any means left to preserve it, but those that were made use of ; which the *Nature* of our *Government*, and the *Necessity of Affairs*, made very *just* and *equitable*. And we ought to thank God that so *great a Change* was effected without shedding of Blood.

It was indeed a *peculiar Happiness*, that we had then a Prince of the *Royal Family* willing to assist us in the Day of our *Distress*, and it had been the greatest *Folly* and *Madness* ; Nay, a *betraying* of our Country, not to have *accepted* of the *Deliverance* he offered to us, nor to have *joined* with him in bringing it about : Seeing no *Laws*, either

Divine

Divine or Human, could be fairly interpreted to forbid us in that Juncture. For the Gospel does not direct any particular Form of Government, nor meddle with the particular Laws or Constitutions of any Country; but requires us to live in Obedience to those Laws or Governments we are under, let the Nature of them be what they will; We are to be subject to the Laws of our Country, and to consider all Government as ordained by God. Now, as I take it, the late K. James had laid down the Legal limited Monarchy, by those repeated Acts of Violence, and those Inroads upon our Constitution, which he had made, and resolved to persist in; and thereby divested himself of all Title to our Allegiance. He would, 'tis plain, have retained the Title and Power of an absolute Monarch; but our Laws knew no such Person; and I cannot see any material Difference between a legal limited and an absolute Monarchy, if Subjects, in Cases of Necessity, have not Power to defend their Rights and Privileges: If it were not so, Laws and Constitutions would be but nominal, notional Things, which any Prince might give and take away at Pleasure, and the People be as much Slaves, as in the most arbitrary Governments.

But let us proceed, and see how this Deliverance was compleated: The Case was seriously Debated by the States of the Nation, freely and fully assembled, who, after mature Deliberation, found it necessary for the publick Safety to settle the Crown upon King William and Queen Mary, who were the most proper Persons to preserve our Constitution upon the old Basis of the Laws; and this was then approved of by the unanimous Voice of the People

People of all *Parties* and *Denominations*; and it does not yet appear, they could have made such an *effectual Provision* for our *Safety* any other Way: The late King had voluntarily withdrawn himself, and done what he could to leave us in *Confusion*, when there was not the least *Violence* offer'd to him, nor any *Design* of touching a Hair of his Head; for, had there been any such Thing, his *Partisans* would have let us have known it long ago: So that there is so little Reason to think, that those who were concerned in bringing about this *happy Revolution*, had in that Point acted *contrary* to their *Duty* as *Englishmen* or *Christians*, that we ought to thank them for it, and own them as *true Patriots* and *Friends* to their Country. For there was no *Alteration* in the *Government* but what was to its *Advantage*; The *National Church* was restored to its *Rights* and *Privileges*, and more effectually secured from the like *Insults* for the *future*; a *regulated Toleration* was granted to all those that were so *unhappy* as to *dissent* from it; our *Civil Rights* were not only rescued from the *Danger* they were in, but more effectually settled for the Time to come. And this great *Deliverance* was effected in so *regular* and *peaceable* a manner, that we ought to look upon it as an Instance of a *kind Providence* watching over us, and own, That it was *the Lord's Doing*, and therefore it ought to be *marvellous* in our Eyes. And such at that Time was the *State* or *Condition* of the *Neighbouring Nations*, that we may be allowed to affirm, the *Change* amongst us was beneficial to the greatest Part of *Europe*: for so great was the Power of one *Monarch* above the rest, that if *England* had been *Neuter* (which was more than could be expected

pected under a *Popish Prince*) all the Nations round about him must have submitted to the Yoke he would have put upon them; and there had been but *one Monarch* and *one Religion* in these Parts of the World; and nothing but a *Miracle*, in all Appearance, could have delivered them from such a *Bondage*.

And now, upon this short View, I hope I may appeal to all impartial Persons, Whether this *last-mentioned Case* is not *vastly* different from that which brings us together this Day. The *one* was brought about by *unjustifiable Means*, and our *Liberties* destroyed by those whose *Duty* it was to preserve them. The *other* was effected by such Methods which the *Laws of Nature* and of *Nations* approve of, and the *Gospel* does not condemn: The *one* was attended by a *Scene of Misery and Bloodshed*, which lasted near *Twenty Years*; the *other* rescued us from *Slavery*, and seated us in a *State of Freedom*, which we still enjoy, and I hope our *Posterity* may do so too in all *succeeding Ages*.

And here I beg leave to desire those Men, who would be thought to have the *greatest Abhorrence* of the Sin of *this Day*, to be careful not to run into the *same Fault* which they have been *too ready* to lay to the Charge of others; and that is, Of acting *plainly inconsistently* with their *Principles*, and the *Declarations* they have made upon *this Occasion*; For if they should treat *another King* in the *like manner* that those did who promoted and procured the *Murder* of their *Prince*, and whose terrible *Convulsions* in the Nation, which they would be thought to *abhor*, this must justly be

be construed, *an allowing themselves in that which they condemn.* Was not the *Ferment* amongst the People in *those unhappy Times*, first rais'd by *Lyes and Calumnies*, and *Misrepresentations* of the King's *Actions and Designs*? And have we not seen and heard of late, that the *like Means* have been used to *alienate the Affections* of the People from a *gracious King*? To what other Purpose were so many *Calumnies* raised, and spread amongst the *lower Sort of People*? not only to create a *Jealousy* of his *Designs*, but to procure also a *Contempt* of his *Person*: And many of those *Slanders* were of such a Nature, that we may, without *Breach of Charity*, believe, that those who propagated them, knew very well, they *could not be true*: But they were sure a great many *ignorant People*, that are unacquainted with the *Manner of Princes*, would by *their Artifices* be induced to give Credit to what they said, and that was what they aimed at. Upon this Occasion we may use the Words of the *Psalmist*; *They spake against him with false Tongues, and compassed him about with Words of Hatred, and fought against him without a Cause.*

If the People in *those Days* were persuaded to fancy that the *King*, and *those in Power*, had form'd *Designs* against their *Religious and Civil Liberties*, have not some of late endeavoured to create the like *Jealousies* amongst us, as if our King was averse to the *Established Religion*, and had a *Design* to abolish those *Laws*, and change that *Constitution* by which he sits *most safely* on the *Throne*? This is charging him with an *Intention* of being *Felo de se*; which is not to be supposed of One, who, thro' the *whole Course* of his

his Life, has given *sufficient Proof* of his *Moderation* and *Love of Justice*: However, such Suggestions as these (false as they are) are necessary to raise *Discontents* and *Uneasinesses*, which naturally dispose People to join with those that shall pretend to ease them, tho' they are thereby drawn in to Rebel against their Prince, and break all the *sacred Ties of Allegiance* and *Subjection*.

Did those that brought on the late *Civil Wars* excite the People to *Riots* and *Tumults*, on purpose to intimidate the *King* and his *Friends*, and force him to fly from his *Capital City*, and leave them, as it were, *Masters of the Field*? Have we not, a few *Years past*, seen the like *Tumults* and *Riots* encouraged, with the like *Views* of affrighting every one from assisting their *lawful King*, even tho' a *Rebellion* was actually broke out against him.

But, God be thanked! the *Designs* of these *factious* and *ambitious Spirits* have hitherto prov'd abortive as to the *main Point*: They did, indeed, once prevail so far as to draw some People into an *open Rebellion*; but what did they gain thereby, but the *Ruin of many Families*? notwithstanding the *King* was so *merciful*, as to spare the *Lives of great Numbers* who had drawn their *Swords* against Him, and all His *loyal Subjects* that wished well to the *Happiness of our Sion*.

Had not *this Attempt* been nipt in the *Bud*, they had made their *Native Country* (for some time, at least) a *Scene of Blood and Confusion*, tho' they had

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miscarried

miscarried in their *main Design* of settling a *Popish Pretender* on the Throne.

But, methinks, these Disturbers of the Peace of our *Israel* should, e'er *this*, have been discouraged from persisting in their rebellious Attempts. Not only because they have hitherto been defeated; but because the *Hand of Providence* has, in several Instances, so signally interposed for the Preservation of the *King* and the *Constitution*, that they should think it in vain to be forming more *Plots* against *Them*, lest they should be found to *fight against God*; and therefore 'tis Time for them now to leave off saying, *We will not have this Man to Reign over us*.

But, supposing we should have to do with People that have but *little Sense* of *God* and his *Providence*, and therefore, considering only the *Human Means* of supporting *Him* and *His Government*, we may, with good Reason, tell them that they would find themselves wretchedly mistaken if they think the *King* and *His Family* will be abandoned by his *Friends*, and all his *Subjects*; and that they shall have an easy and cheap Conquest over Him: No! He will have a great many *Brave* and *Honest Men*, well skilled in the Art of *War*; besides many *Loyal Subjects* ready to support and defend him, who will think *their own Safety* and *Happiness* so conjoined with *His*, that they must *stand* and *fall* together; and, consequently, will be ready to serve him with the *Hazard* of their *Lives* and *Fortunes*.

It was the Delusion of the Ringleaders that brought about the Calamity of *this Day*, that they fancied that *unhappy Prince* would be forsaken by all Men, like the wicked Men whom the Royal Psalmist represents *taking Counsel together, and saying, God hath forsaken him: Persecute and take him; for there is none to deliver him*, Psal. lxxi. 9. And indeed, the malicious Men of *those Days* had a further Temptation to think so, because they had got Possession of his Forts and Magazines: They had seized his Revenue and secured his Fleet; and, therefore, they took it for granted, they should, with Ease and Speed, reduce him to throw his Crown at their Feet, and submit to the Dictates of his New Masters: But, notwithstanding those Advantages, (which I hope the Malecontents of *this Age* will never have) they found their Confidence of Success was not well grounded: They waded thro' a Sea of Blood before they cou'd accomplish their Designs; and during that long Contest, the King, whom they took to be *naked and defenceless*, had so many Advantages and Opportunities of defeating his Enemies, that we may well impute his Neglect or Mis-use of them, to the *unsearchable Judgment* of God, who seemed resolved to punish this Nation in the Way he did, for the Abuse of that Freedom and Happiness which they had enjoyed above all other Nations round about them; For tho' many Persons, when their Passions are warm, may be deluded at first to join with *factious Spirits*, yet when they come to be cool, and consider the Consequences of what they are going about, they change their Sentiments and become *zealous Asserters* of the

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Rights of those Persons which, by Mistake, they were ready to Invade.

But suppose the wicked and mad People of this Age had gained their End, and set a *Popish Pretender* on the Throne, what could they have reasonably expected, but the utter Destruction of our *Religious and Civil Liberties*? Such a Prince would never have trusted a *British Parliament*; nay, not an *English Army*, tho' he should have pick'd out those whom he thought most lukewarm in Religion for *Englishmen*, generally speaking, are too good natured, than to do the cruel Drudgery of Popery; they would never have been employ'd to make Converts, after the modern Way of a Neighbouring Nation; and therefore as such, a Prince could not hope for Success without the Assistance of Foreign Forces, so when he had succeeded, he would have found it Necessary to Keep and Increase the same Force for his Preservation; because, without them, he would have no Hopes of subjecting all Things to his Will and Pleasure, and of destroying the Constitution, in such a manner, that it should never be able to rise again, and then, when their Fellow Subjects should reproach those who had concern'd themselves to bring such Ruin and Misery on their Country, it would have been but a poor Amends to say, *We never design'd to carry Things so far!* So that their Plots and Contrivances (if they had taken Effect) must have ended in the Ruin of all that would not bow the Knee to the Baal of Popery, in the Subversion of the Government, and the Desolation of their Native Country; as theirs did in the last Instances, which brought about the fatal Mischief of this Day.

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But, alas! what *Temptation*, what *Provocation*
have *these Men* had to promote so wicked a *Design*?
we may safely affirm without *Suspicion* of *Flattery*,
that never any Prince sat upon the *British Throne*
who had a more *tender Regard* to the *Liberties* of
his *People*, than *He* who now *happily* reigns over
us; Whom hath *He* invaded? Whom hath *He*
oppressed? or, in the Words of the Prophet,
Whose Ox hath he taken? Whose Ass hath he taken?
Hath *He* not made the *Law of the Land* the *Rule*
and *Measure* of his *Actions*? and, on all Occasions,
so demeaned himself, as if he held our *Constitution*
sacred? And have we not also a *happy Prospect* of a
Race of Princes to succeed him, who will imitate
his *Royal Virtues*, and make the *Welfare* and *Hap-*
piness of these *Kingdoms* their *Care* and *Study*, and
thereby lay upon us the *Obligation* of *Gratitude*,
as well as *Duty*, to use our *sincere Endeavours* to
support and defend *Him* and *Them* against all their
Enemies either at *Home* or *Abroad*. This is so
evident to all that know *Him* and *His Royal Family*,
that our *Incendiaries* Hopes are chiefly founded on
the *false Impressions* they may make on those who
know him not, or are not competent *Judges* of the
Duties owing to the *supreme Magistrate*; They im-
pose upon the *Credulity* of such Persons by walking
about with *Lyes* and *Slanders* in their *Mouths*; By
such *Artifices*, they hope to persuade the *Multitude*
to follow them, as some out of *Jerusalem* followed
Absalom, when they were called, who are said to go
in the *Simplicity* of their *Hearts*; they knew not any
thing, 2 Kings xv. 11.

Thus

Thus I have considered both the *Command* and the *Prohibition* in my *Text*; and hope, I have shewn, that by having *Regard* to *these*, we shall act according to the *Rules* of *Piety* and *Prudence* and that, by a *contrary* Behaviour, we shall bring upon our selves and others *inevitable* *Mischiefs*.

Seeing then, that these things are so, and that a good *Christian*, as such, is the best *Subject*, and the most useful *Member* of *Society*; what plain *Inference* can we make from hence, than that 'tis our *Interest*, as well as our *Duty*, not to be influenced by *faction* and *ambitious* Men, who love to disturb the *Peace* of all *Governments* wherever they are. Let us look on those who would impose upon us *new* *Schemes* and *Forms* of *Government* (which subsist only in *their own* Brains) as the *Disturbers* of our *Tranquility*: Such Mens Heads must be *disordered*, or their *Hearts* very *naught*, and full of *bad* *Designs*, or else they would not be so employed; for whoever shall affirm, That *One* *Part* of the *States* of the *Nation*, may take the *whole* *Authority* to it-self, and lay aside the *King* and the *Other* *Part*, is a *Sower* of *Sedition*, and encourages the *People* to break the *Laws* and *Constitution*, as much as he who shall affirm, That the *whole* *Power* ought to be in the *Prince*, and that he should make and abrogate *Laws* at His *Pleasure*; For to take *Loyalty* to be a *Conformity* to the *Laws*, and He who invades them by a *Breach* of the *Constitution* in one *Instance*, is as much a *Rebel*, as he who does it in *another*.

The Government we are under, seems adapted to the Genius of our Nation, and, as it were, natural to the Climate in which we live; Let us then stedfastly adhere to our *Old Constitution* under which *this Nation* has flourished so many Ages; and I believe, it will be found, That there is hardly any Nation in the World, where all Ranks of People enjoy so many Privileges, and so much Freedom as we do; for we have the Advantages of the several Forms of Governments, and as few of the Inconveniencies, as the State of human Affairs will admit of: We have seldom felt any Troubles, but when one part of the Legislature endeavoured to incroach upon the other, and grasp at more Power, than of Right it ought to have. If each keep their known Bounds, all goes well with us, and we shall then be best able to defend our selves from Foreign Insults or Domestick Troubles: And there seems nothing now wanting to make us a happy People, but that many are prone to go out of their Old Paths, and fond of Changes and Innovations, tho' they may easily see they will all tend to our Ruin. Let us then resolve to take the Advice of the Apostle, and study to be quiet, and mind our own Business; let every one be peaceable and industrious in his station; and by that means we shall keep the Order which God and Nature hath appointed for us. And as this is the Conduct we are obliged to observe both as Christians and good Subjects; so it is likewise the Interest as well as Duty of Governors, to countenance and encourage True Religion, and to esteem those who are truly Good, and have the Fear of God always before their Eyes, as the Best Friends

to Government, and the Best Supporters of the Throne; And therefore they should discourage Vice, Immorality and Profaneness, as the Bane and Pest of human Society; Those Evils, if indulged will, by the natural Tendency of them, bring Misery upon a Nation, as well as provoke a just God to inflict Vengeance upon it.

To conclude, the *Happiness* or *Misery* of a People, must be estimated by the Increase of *Virtue* or *Vice* amongst them, and they certainly are in the best and safest Condition, where every one in his Station, does his Endeavour, that *Judgment* may run down as Waters, and *Righteousness* as a mighty Stream. Then we may, upon good Ground hope, That there will be no Decay, no Leading into Captivity, and no Complaining in the Streets. When this is our Condition, all the Nations round about us must own, That Happy are the People that are in such a Case; Yea, blessed is that Nation who has the Lord for its GOD.

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